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a NOTE from the EDITORS

So far as we are aware, this first number of the Journal represents a brand-new undertaking at E.T.S. Whether or not this venture can capture and continue to capture the interests and support of the people at E.T.S. depends chiefly on the accuracy of two assumptions we have been bold to make from the first days of our planning.

The first of these assumptions is that at any given time the students, faculty, and wives here are doing a large amount of thinking about just what the seminary is trying to accomplish in our lives, and how it succeeds or fails. Unfortunately this thought, which ranges far beyond immediate curricular requirements, generally lies latent for lack of an audience. The man or woman with a special concern has little incentive to develop it or have it criticized, because he has no way of presenting it so that all who are interested may hear. It is the sole editorial concern of this Journal to provide a medium for the expression of such concerns, to work for their effective presentation, and thereby to stimulate a more lively and creative extra-academic life than exists at present in this community.

Perhaps more tenuously, our second basic assumption is that we as editors shall be able to search out the vital thought which goes on beneath the surface here. How well we succeed will become quickly apparent not only in the contents of our first few issues, but in the comments and suggestions which we hope to receive in writi from our readers.

EVANSTON and the SEMINARIAN

By Robert J. L. Matthews

(Last August Bob Matthews was able to observe the second assembly of the World Council of Churches while spending a week at Lake Forest, Ill. with some 300 other theological students in the Inter-Seminary Movement. Many of the leaders of the World Council met and spoke with these seminarians. The following article grows out of these meetings and discussions at Lake Forest and Evanston. -- Ed.)

Yes, it was a once-in-a-lifetime opportunity to be there. But it was also quite often the most boring thing I have ever attended. For an average of eight hours a day I sat on the same part of my anatomy and listened to speeches that managed to put the rest of me asleep as well -- every one of them delivered by a world-famous Christian leader.

And still I say it was an invaluable experience, because it was here that over 300 seminarians lived, worshipped, prayed, and discussed together. Here something truly exciting happened. It was in the give and take of the small discussion groups that the Holy Spirit was so obviously at work. It was here that we truly felt our unity and abhorred our divisions. It was after the formal talks, during the question periods, that these boring speakers inspired us with their vision of a united Church.

So this we learned at Evanston: it is when personalities meet in a dynamic give-and-take encounter that the spirit of unity is furthered. Much time is wasted this way, but it is time well spent if our goal is to re-unite people, and not churches.

The truly ecumenical man must spend at least as much time with the people with whom he seeks unity as he does studying the theories that attempt to support reunion. Some sort of field work should be a necessary part of any course in ecumenics.

Each day at Lake Forest began with a Bible study hour dealing with the theme of our conference, "The Church, the Churches, and the Bible." Our discussions at least began with and grew out of the Bible, but from there we discussed almost anything of importance to the ecumenical movement. Apostolic succession was a very popular topic, but only where there were Episcopalians present. No one else seemed to know anything about it, nor to realize that it was an important problem. We men from Virginia, General, and E.T.S. were often found floating around from one group to another defending it, and in every case we had been asked to do it. When we called it the historic episcopate, and explained it from this perspective, our ideas were almost always favorably received. I for one was continually amazed at the number who were very easily convinced that this would be a good thing to preserve.

But we Episcopalians also learned something. Alan Paton summed it up in the essence of his talk to us: the coming together of the churches will never be successful until founded on a deep and sincere realization of the necessity for common repentance, not only as churches, but especially as individuals. These were not just pious words. We defenders of episcopacy soon realized that we Episcopalians tend to possess our church for ourselves by regarding our orthodox theology and our historic order as our own "valued treasures." Here is some actual sin for us to repent of. And here is our problem — to bring this great tradition to the united Church, and yet never to give the impression that it is ours to bring. Joseph Hromadka, the controversial figure from behind the

iron curtain, avoided answering many of the questions put to him by our seminary group, but one thing he did say over and over again: "Christianity must never become bound to any one political, social, or economic system." I would add that Christianity must never become thought of as the property of any one church.

Theologically speaking, the World Council assembly was perhaps less than a success. The arguments were not even as heated as had been expected, and the results were far from conclusive. The conspicuous lack of laymen and parish ministers in the theological discussions seems to throw some light on the problem of why Evanston was so unsuccessful in this area. The professors, the theological vanguard, are rightly finding the way. But when they themselves get too far ahead of where the churches are right now, they too can get lost, and consequently show the way to no one. We seminarians, as theologically astute as we think we are, certainly did not attempt to follow the theologians at Evanston. But we did grow together on the personal level, the level of mutual love and repentance. This is a slow and at times very painful process, but now we know it is the only lasting way.

E.T.S. has a reputation for being ecumenically minded. Too often our ecumenical actions stay right there — in the mind. I wonder if we would notice any change here this year if more of the guests registered in the refectory were seminarians from other schools, or if more of us were to go as guests to other refectories. Of course, it might lead to some changes in our thinking; but in this area, at least, let's stop remaining "somehow always the same."

COALITION VOCATION ?

By Nathaniel T. Whitcomb

Granting that the witness of the Church to the Lordship of Christ over the whole of human life and activity has not been as effective as it is within the power of the Church to make it, it would seem to me that the Church -- the clergy and the people -- are bound continually to examine and evaluate the many possibilities which may from time to time present themselves as channels for the communication of the Gospel.

Certainly if we believe that the mission of the Church is to the world, with its multitude and diversity of concerns, then surely the Church is forced to decide whether, through her clergy as chief witnesses and leaders, she will minister to these concerns where they are to be found, that is, on the level of the major areas of interest of the lay men and women and young people who are the Church. Can the work of the garbage collector or the mathematics instructor, the laboratory technician and the short-order cook, the lawyer and the government agent be integrated with the Gospel to make the work itself more meaningful and to reconcile the individual worker to God -- to help him find the way to God through Christ?

In our concern for making the Gospel relevant to daily work should we confine our interest and activity to the so-called professional occupations or can the connection be made with every station in life? Are we going to say, "It isn't worth our time to concern ourselves with the individual worker, but rather, concentrate on each group or community of workers; teach them, worship with them, and be available to help them

when they need us"? This is the work of the parish priest, but his contact with his people, at best, is part-time — weekly or biweekly association. Or, on the other hand, can some of us fulfill our ministry by taking the Church to the people by becoming a part of their life, by working alongside them? Gradually, these people would find a new place and meaning in the fellowship of the Church, and the work of the parish priest would become increasingly more meaningful.

The growing concern for the renewal in the life and meaning of the Church (and the question of the Christian and his job is a part of that concern) is seen clearly through the activity of Bible-study groups and the labor of love of the Liturgical Commission of our church. The conviction that there can be no distinction between the sacred and the secular; the recovery of the organic character of the Church as the Body of Christ, and the understanding that in worship, particularly through the Eucharist, we are offering, not receiving — all these are chief principles in making the connection between the Gospel and the world.

One of the most sterile and ineffective types of advice which we may be overprone to heap on our congregations (the I've-got-them-here-today-I'll-give-them-all-I-can-squeeze-into-the-sermon" technique) is to tell them to stop worrying by forgetting their problems. No one can take seriously that sort of advice. What people need is a good 'ear' and the support of an understanding and empathetic friend. Some one who cares. Some one who is concerned. It is too easy to give counsel in situations which we think we understand, when we cannot even begin to identify ourselves with the consuming interests and worries which our people must face from day to day in their work. It is too easy to tell the Christian doctor that he cannot simply be a 'technician' — a good

surgeon, for example, but that his duty towards his patients is to minister to the whole person. The doctor may say, "All right, I realize this, but where do I start? What do you suggest I do?"

We do not understand the doctor's profession, his responsibilities and loyalties anymore than we understand those of the lawyer, or physicist or mechanical engineer. The doctor rightly feels professionally 'out of bounds' when he is forced to turn moralist and confessor. Yet our people bring problems to him which make him just that.

Clearly the doctor, as perhaps one of the most important representatives of the laity in the world, is asked to assume the responsibility for some of the most personal concerns of the human soul, where the problem of conscience involves a choice within the ethical shade of grey. Few of the decisions of life involve a choice between black and white, but it takes training, insight and experience to make responsible choices. The doctor, among others, admits that he must often assume responsibility in an area for which he is not adequately prepared.

Part of the solution to this dilemma is a re-establishment of dynamic participation -- witness -- in the world, in and through the lives of our people. There is implicit in this an imperative for a ministry of 'I - Thou' relationships. It cannot be realized by study alone, or planning purely on the parish level, where interested persons gather periodically in conference to ponder ever anew the state of the churches's witness abroad, but by dynamic participation in the world by our people and by as many of the clergy as are convinced that their work lies in the world as both priest and worker.

If we grant the necessity for the worker-priest what are some of the problems involved? Again, let me use the priest-physician as an example. Should the Church make it economically possible for a priest to study medicine -- to provide the $18,000 - $25,000 necessary for his education? What criteria are to be used in determining the validity of a man's call to such a ministry? What is his motivation? What interests of his own enter into his decision? Is he striving for some sort of self-realization which he feels cannot be found in the 'conventional' parish ministry? Or, having finished his training - medical training - is the priest-physician going to practice medicine or be a full-time parish priest? Where and how will he resolve the conflict of loyalties in two professions which, to say the least, demand all a man's strength of spirit and body? In another area of the same problem, should the Church ordain men who are already doctors, lawyers, business executives and specialists of other types already <u>in</u> the 'world'?

There are among us here, in E.T.S., representatives from a number of different types of work, yet we are all called by one Lord and one faith to this ministry for which we are being prepared. I think one of the tests of the validity of this interest in a coalition -- combination of the work of the priest with some secular speciality lies in your answer to the question of whether you could return as a priest to the work from which you came; whether you feel that you could take the church to your old associations....

BEHIND the E.T.S. TRADITION

By Prof. George L. Blackman

"Peace. And let them be, in their exultation.
They speak better than they know, and beyond
your understanding.
They know and do not know, what it is to act
or suffer.
They know and do not know, that acting is
suffering
And suffering is action. Neither does the
actor suffer
Nor the patient act. But both are fixed
In an eternal action, an eternal patience
To which all must consent that it may be
willed
And which all must suffer that they may
will it,
That the pattern may subsist, for the
pattern is the action
And the suffering, that the wheel may turn
and still
Be forever still."

So Thomas à Becket quiets the captious monks who have attempted to reprove the nervous chorus of Public Opinion in "Murder in the Cathedral." As a flattener, the speech could hardly be improved on; but exactly what the good Archbishop is talking about is not precisely clear. What is this wheel? Fate? Life? The Universe? St. Thomas (whose real name, of course, is St. Thomas à Eliot) is careful not to tell us. But the mystery, despite the Master's coy paradoxes, is not unfathomable. To any teacher the meaning is plain: St. Thomas is talking about schools and, to be precise, the Episcopal Theological School in particular! No one who has been "oriented" could

miss the allusion to "eternal action" and "eternal patience". And the wheel? What is it but a symbol of the School's history as reflected in the comments of its alumni? The wheel turns: "The School is not what it used to be"; yet it remains ever motionless: "The School is amazingly the same." The delicate suggestion of intellectual vertigo, furthermore, which the entire speech breathes: to the student who has spent days sieving the chronicles of the School's past in an attempt to discover what element in its nature has given it the peculiar property which it has preserved unchanged through the years, the sensation seems entirely familiar. It is the final touch which makes identification unmistakable.

At first glance, to pursue Eliot's figure, it is the turning of the wheel which seems most immediately apparent in the School's history. As the faces change ideas change as well. The curriculum undergoes revision at frequent intervals; so do the requirements for the degree. And in the day-to-day appearance of the School sartorially, architecturally, liturgically, down through the years a gradually changing taste has worked its inevitable alterations. Could the Founder and his associates return today, while one might hope that much might please them, it seems not improbable that our present chapel use would cause some shaking of heads, while the teaching in the classrooms, at least in some of its aspects, might well occasion not merely surprise but even consternation.

The world changes; the wheel turns. Only in the refrain which has accompanied its turning is constancy to be found-in the ever-renewed expressions of affection and praise from loyal alumni and in the equally persistent comments of those who, to say the least of it, have found themselves unable to share in this admiration. To its friends -- as appears from the moving testimony which fills many pages in Professor Muller's

book -- the School has always been a place in which, to quote only one of them, "the great note...was the note of reality. Its atmosphere was the atmosphere of freedom. Its ultimate allegiance was not to letter but to spirit, not to book, creed, or institution, but to the living Christ, who by his Spirit still guides his people into ever unfolding truth." To others the School has appeared in a slightly different light. It is seen as an austere, over-intellectual establishment in which the mistake of fixing a cold, critical, octopoidal glare on the Bible has produced the expected result: a congealing of all good feelings of religious devotion. It has seemed a place in which orthodoxy, if resident at all, was only entertained-like the angel-"unawares", and where a treasonous anti-clericalism might be detected not only in the lay composition of its Board of Trustees but also in a somewhat dégagé attitude towards the episcopate on the part of the alumni, and, even symbolically, in the atmosphere of judicious neglect which, it is whispered, eventually paralyzes any parson who resides for long on the rich period chiaroscuro of the Bennett Room.

Yet here too one looks in vain for the secret of the School's identity. Devotion to the truth as Christ makes it plain, a healthy realism, and a courageous faith find homes in theological schools of widely differing character; and although it is not without significance that these qualities have manifested themselves at E.T.S. in such a way as to provoke accusations of heresy time and again, in this invidious position also the School has seldom found itself entirely without companions. The comments of friend and foe alike thus lay bare revealing symptoms; but the virus remains hidden.

Clearly, then, if the quest is to be successful we must look deeper. Behind the defined opinions, the enunciated policy, the persistent attitudes we must attempt to discover some primary belief, some

as it were visceral conviction, which appears not so much as an articulate thought but as an unquestioned assumption which provides the necessary pre-condition of thought itself. We must look, in other words, for a doctrine which within the E.T.S. community figures less as a doctrine than as one of the inevitable categories of the human mind. It is such doctrines -- taken largely for granted and accepted as facts -- which, as T. E. Hulme once pointed out, most truly characterize an historical period, for men "do not see them, but other things through them." They can be equally revealing of institutions.

It would be interesting to see what doctrine other members of E.T.S. would fasten on in such a search; for myself, I have so far been able to discover only one. The E.T.S. virus seems to me to be nothing more startling than simply an unshakable belief in the unity of experience, in what Dr. Nash was fond of calling "the sincerity of the universe." It is the conviction that, as John Suart Mill once expressed it, "no matter how great the difficulties and problems besetting and besieging the mind, there is an inherent connection in things which makes it impossible for the honest intelligence to be brought to permanent confusion." Expressed in religious language, it is the belief (traceable in the final analysis, according to Dr. Cadbury, to Jesus himself) that "the religious relation is analogous to the natural and the human," that "God is in and behind nature, and therefore akin to man and to man's experience in the world," that religion is an area continuous with the rest of our life," wherein "analogous principles prevail and similar phenomena are to be expected."

It is the results of this conviction, I believe, which work themselves out in the School's history and make of it an intelligible and consistent whole. From it everything follows. The constant process of re-examination and change which has been such

a marked feature of the School's life presents itself as the unavoidable course for a community which feels deeply the necessity of keeping pace with an experience of life which ever broadens and deepens. The emphasis on freedom, realism, and allegiance to spirit rather than letter which remains such a vivid memory in the minds of alumni appear as equally natural. For to one who believes in the homogeneity of life and who therefore demands of theology that is should 'spring from life and, returning quickly to the life out of which it sprang, give form and clarity to experience,' reality is obviously the touchstone and freedom essential to continuous pursuit of the truth. In its lack of concern with the conventional, furthermore, such an attitude may easily appear to the outsider who is blind to its aim as dangerously unorthodox, marked by unnecessary disregard of professional etiquette and contempt for authority.

After so much suspense, this simple belief in life's homogeneity may have the ring of a resounding platitude. And if this analysis is correct -- so it should. Yet trite though it may appear, the conviction is by no means universally held even within the Christian community itself. The intellectual formulations in which men clothe their principles may flaunt it as an embellishment; but men's actions all too frequently show that this ideational garment does not really fit. On the contrary, the lives of many people both within and without the Church are governed by a philosophy of unresolved dualism which is none the less real for being unrecognized. The mission, therefore, of a community which attempts, as E.T.S. has done, to work out its conviction of the essential unity of life in consistent and honest action is no less pressing now than it was in the years when the School was founded.

'FELLOWSHIP' RECONSIDERED

By Harlow P. Donovan

When I was a small boy, I used to think of Texas as a vast desert of rocks, sand, cactus, and sagebrush with clapboard and tin-roofed towns emerging here and there from its dusty surface. These were features my imagination had selected as the chief characteristics of Texas. Of course, all of this was before I had travelled there. When I did go to Texas some years later, I was surprised to find that the real Texas was quite different from my fanciful picture of it. There was relatively little desert, and the cities were much like cities anywhere else in the United States. I was disappointed to have the picture of my childhood shattered so ruthlessly. But I had to make an adjustment to the real Texas because my preconception was so unfaithful to the real thing. After making this adjustment, Texas and I were able to maintain a rather satisfactory relationship.

The topography of real seminary life can be just as shattering to our preconceptions of it as the real Texas was to my childhood vision. To gain a more realistic understanding of God, our fellows, ourselves, and our respective parts in the redemption of the world, we must accept this disorientation and take a new look. One of the most shatterable of our preconceptions is that of 'fellowship.' The meaning a person places on this word largely determines whether his seminary experience will be frustrating and ultimately meaningless or whether it will be a genuine experience of growth in the service of God. A superficial definition is sure to inhibit an individual's discovery of the richer implications which await

him unless he is willing to subject his views to drastic revision in the light of God's grace and truth.

'Fellowship' is a word much bandied about these days, but many find only a shabby counterfeit of the real thing. In his desperation to find a place where he is accepted and his status assured, a person succumbs to the superficial concept of fellowship. He may believe that fellowship consists of verbal politeness, i.e., of always being agreeable despite his own convictions and of only expressing his good feelings toward others while steadfastly refusing to admit to his bad feelings. He may also believe that it consists in going so far, perhaps, as to be 'helpful' by doing others' work and by thinking for them. This counterfeit view is often extended to mean that we should all think and behave in an identical manner. Now, this kind of fellowship may appear to be sweetness and light on the surface, but it is little more than a cloak to disguise the underlying reality of our feelings; and when the deeper realities slip through into the light, which they inevitably do, we try, with much confusion and suppressed embarrassment, to ignore them.

The tragedy of this travesty on fellowship is that it is really nothing but the consequence of an unspoken agreement among persons to deceive themselves and one another. All of us are involved in this self-deception in some degree. It can be intensely painful to reveal one's real self to one's fellows; and it is not much less painful just to take an honest look at oneself.

But fellowship which is Christian in any degree involves a decision to accept reality -- the reality of God, the reality of one's fellows as they are, and the reality of oneself. To grow in truth, which is the purpose of Christian

fellowship, one must decide to let the truth be the truth. This means that one must be willing to admit his negative feelings, as well as his positive feelings, openly and without pretense. This must be done, of course, under the focus of God's judgment so that the negative feelings can be put right and transformed to conformity with the will of God. And in the Christian fellowship this is possible because one is accepted as he is, so that he might grow into spiritual maturity, into ever closer harmony with God's truth.

Now, fellowship cannot be achieved by a programmatic attack, simply because life itself is not programmatic. That is, the decision to accept the reality of self and others is expressed in an attitude, rather than by scheduling meetings in which one attempts to disembowel himself emotionally before his companions. But fellowship does involve a willingness to share in expression of one another's concerns when they emerge spontaneously out of real needs.

Above all else, the Christian fellowship is the place where one can be himself, and where one is able to grow into the full personality God wills him to be. This means that our participation in the Christian fellowship will most often mean that we do not do our brother's work or thinking for him, nor that we should expect him to do ours for us.

By sharing our divergent convictions with one another, our own convictions may be shaken; in the shaking they may undergo realignment; and in realignment, they may conform more closely to ultimate truth. In a world of mutually dependent beings, this process can

only take place in an open exchange between personalities. Recognition of this fact is essential if one is to break the fetters of superficiality. It is imperative if one is to accept the challenge of "Love thy neighbor" as something drastically more than a simple direction to avoid unpleasant encounters with other persons.

Certainly in our training for the ministry of Christ we are continually confronted with the choice between a fellowship which is counterfeit and one which is worth the qualification "Christian". If we want the counterfeit, let us say so and recognize it for the social anaesthetic that it is. If we want the genuine article, let us call it Christian Fellowship and choose it boldly as the only medicine which can heal the sickness of our souls.

CURRENT and PERTINENT

— a running survey of recent articles considered especially interesting to the people of E.T.S. For this issue our survey is contributed

By Prof. Raymond W. Albright

First of all we call attention to two items which come from our own family. Dana W. Atchley, Professor of Clinical Medicine at Columbia University, has written a very sympathetic review of Morals and Medicine, by our Dr. Joseph Fletcher, in the October 2 issue of The Saturday Review. In the Fall, 1954 issue of The Journal of Pastoral Care, the leading article, "The Babylonic Captivity of Pastoral Theology," is by Joachim Scharfenberg, who spent last year with us. Joe gives a strong theological and philosophical support for this newest of the theological disciplines.

Ecumenics

Even though he may not have joined the ranks of the ecumaniacs, one must be conscious of the increment in ecumenical spirit which has followed Evanston. Excellent reports of the World Council and of the Anglican Congress have appeared in the public press, the current issues of our Church journals -- notably Episcopal Churchnews and The Living Church -- and in Time, featuring Canterbury. The most thorough coverage has appeared in The Christian Century, especially the issues of Sept. 8, 15, and 22, 1954. The issue of Sept. 22 contains the message resolutions, and reports of Evanston, as well as editorial evaluations. Reprints are available. In The Churchman (LXVIII, No. 3) F. J. Taylor

discusses "Some Theological Issues in the Church of South India," and faces frankly the basic controversial problems of sacraments and orders.

"Issues between Catholics and Protestants at Midcentury" are ably discussed in Religion and Life (Spring, 1954) by George H. Williams, Waldo Beach, and H. Richard Niebuhr. Especially noteworthy is the lengthy contribution by our neighbor Acting-Dean Williams, of Harvard Divinity School, who approaches the problem through the respective attitudes toward critical pluralism. He concludes with the optimistic hope that Protestantism will not revert to mere anti-popery or to a flattening out into uncritical alliance with democratic civil religion. In his "The Priest Workers in France," in Cross Currents (IV, No. 3), Friedrich Heer shows that despite papal opposition this work goes on. Protestants can be saved, says James O'Connel in "Salvation of Non-Catholics," in The Downside Review, a quarterly of Roman Catholic thought (Summer, 1954). He says this also means that we can obtain sanctifying grace, since we too are joined to Christ by virtue of our human nature. Not to "convert the world," but to "extend the Redemption" is our common task.

Education and Religion

The fall season invariably produces much discussion of our educational procedures. Norman Cousins, writing in The Saturday Review of Sept. 11, discusses "The Great Debate in American Education," and states specifically that American educators should not "pursue an aloofness from the existence of spiritual values" in our schools. Many articles in this issue discuss more detailed aspects of American education.

Even more pertinent to our thinking is "An Analysis of the Problem of the Role of the

Minister," discussed by James F. Gustafson (Yale) in The Journal of Religion (July, 1954). The author is now working with Richard Niebuhr and Daniel D. Williams in a major research project on theological education in America. These men will visit our campus this year. Gustafson's article should be challenging to men asking about the nature of the ministry and a stimulus to constant reappraisal of the nature of our work and the ways of best attaining our ends.

The Christian Scholar (June, 1954) contains numerous challenging articles on the Christian task of higher education, with a particularly significant one by J. V. Langmead Casserly, of General Seminary, on "Theology of Education." He shows that the general characteristics of the educational process are dialectical and eschatalogical in character, and that education cannot fulfill itself in mere transmission, but rather in fulfilling man's potentialities and in the realization of his destiny. In the light of this he criticizes many modern educational philosophies and trends.

Jesuit scholars have given the entire issue of Lumen Vitae (April-June, 1954), their international review of religious education, to the topic "For the Growth of the Faith," dividing it into doctrinal and catechetical sections, with emphasis in the latter part for children, adolescents, and adults. Notable articles are by F. T. d'Eyperion on "Faith, Man's Communion with God," and John Hofinger on "The Apostles' Creed is a Real Prayer."

The entire issue of Religious Education (July-Aug., 1954) is devoted to character education. John F. Gilson (Fordham) states clearly "A Roman View of Christian Character Education." Of more general interest is the symposium on "How Can We Inspire a New Generation to the Achievement of

Christian Character?" by Ernest M. Ligon, Polly Putnam, and Leonard A. Silby, all of the character education project staff at Union College. In this same field Robert E. Fitch (Pacific School of Religion) discusses "Character Education à la Mode," in Religion in Life (Autumn, 1954). In describing the ideal of Christian character Fitch stresses the primacy of man's spiritual nature and has kind words for the contributions of John Wesley in this area.

Christian History

Roland Bainton (Yale) has done one of his characteristically thorough analyses in his "Man, God, and the Church in the Age of the Renaissance," in The Journal of Religious Thought (Spring-Summer, 1954). Here is a keen analysis of the shift from love of power to love of elegance, the enlarging conception of man and God, and the attempts at an all-inclusive philosophical synthesis of religion. The syncretism, allegorization, moralization, and spiritualization of everything external subtly corroded religious life and thought until the Reformation exposed the Renaissance and the Counter-Reformation turned on both. Bainton shows the Reformation to have been marked mainly by an exaggeration of Hellenic elements in the Christian synthesis, with the ever-present tendency to destroy the distinctiveness of the Christian revelation. Elsewhere secularistic tendencies relegated religion to the periphery of life. In this same issue S. D. Proctor (Howard) writes on "The Social philosophy of John Bennett," and J. C. Keene (Howard) discusses "The Social Thought of William Temple."

Wallace K. Ferguson (N.Y.U.), writing in The American Historical Review (LIX, No. 1) on "The Church in a Changing World: A Contribution to the Interpretation of the Renaissance," shows

that the Church was the catalyst which made possible the adaptation of the medieval ideal to the realities of the modern world, but only after almost disastrous suffering of her own. In the same journal (LIX, No. 4) B. Katherine Brown (Mich. State), writing on "Freemanship in Puritan Massachusetts," shows that earlier scholars probably limited the term "freeman" too severly, and that the Bay State was probably not as aristocratic and undemocratic as we have been led to believe.

In the light of the renewed studies about the nature of the Church, and also in relation to Frank Littell's excellent study on the Anabaptist view of the Church, Frank J. Wray's (Berea) article on "The Anabaptist Doctrine of the Restitution of the Church," in The Mennonite Quarterly Review (July, 1954) takes on particular relevance.

Of particular interest to Anglicans is Walter H. Stowe's "More Lay Readers than Clergy," in The Historiographer (II, No. 4), an analytical and statistical study, with a special plea for a fuller appreciation of the office and thorough preparation for lay readers. The Historical Magazine of the P. E. Church (June, 1954) includes two articles of particular relevance to current activities and trends of thought in Robert S. Bosher's (General) analysis of "The Pan-Anglican Congress of 1908," and Richard Schlatter's (Rutgers) "The Higher Learning in Puritan England."

Missions

Charles Ranson (with us last year) spoke at Evanston on "The Gospel for this Generation" (Christian Century, Sept. 8, 1954); and Suzanne de Dietrich (also here last year), writing in Interpretation (July, 1954) on "You Are My Witnesses," presents a study of the Church's witness from her typical exegetical point of view, always sensitively conscious of the cost of

bearing witness in many areas today. Bishop Stephen Neill, writing on "Missions Enter a New Phase," in Union Seminary Quarterly Review (May, 1954), makes strong pleas for the recovery of the responsible lay witness, the serious challenge to all theological students, and the necessity of ecumenical cooperation.

Discussing syncretism as "A Religious and Missionary Problem," in The International Review of Missions (July, 1954), Hendrik Kraemer shows the necessity for a more intelligent Christian laity, who shall know the Bible, their faith, and the ground of their own experience.

The bearing of "The Muslim Doctrine of Man" on social polity and political theory in the East is shown by Harold B. Smith (Wooster), writing in Moslem World (July-Oct., 1954). He faces frankly the major issues of the last century involved in the enlarging dimensions of man's thinking compelled by conflicting world philosophies.

"Motives for Protestant Missions, 1890-1917" are discussed by Paul A. Varg (Ohio State) in Church History (XXIII, No. 1), and the same issue presents a study of "Early Medieval Missionary Activity: A Comparitive Study of Eastern and Western Methods," by Richard E. Sullivan.

Theology and Ethics

John Knox (Union) writing in The Shane Quarterly (April, 1954) on "Ethical Obligations in the Realm of Grace," states the content and validity of Jesus' ethical teaching and the relation of ethical obligation to forgiveness and life of the spirit. In "Faith, History, and Self-Understanding" (Christian and Society, Spring, 1954) Will Herberg, recently converted

from Marxism, sees in the Biblical understanding of history a larger framework in which human existence can be endowed with meaning and history made to take on the seriousness that any profound view of life requires.

That the pattern of the covenant was present in the minds of the men who shaped American democracy is the theme of Richard Niebuhr in "The Idea of Covenant and American Democracy," in Church History (June, 1954). He also shows that Christianity played a large part in this process. For followers of prominent English thinkers The Hibbert Journal (July, 1954) contains editor L. A. Garrard's appraisal of Dean W. R. Inge as a preface to Inge's last work, "Inferior Races," appearing here. Here also is Neville Masterman's appraisal of F. D. Maurice as a philosopher and theologian, and A. J. Toynbee's defense of his book, The World and the West against Douglas Jerrold's "The Lie About the West."

A splendid study of the practical relevance of the sacraments, by Peter Brunner (Heidelberg), appears in The Scottish Journal of Theology (Sept., 1954), where Brunner's article on "Divine Service in the Church" portrays the individual's Christian life and experience, especially in the Holy Communion, as the reception and reflection of God's glory. Finally, for men preparing to guide others in the way to God, Paul Holmer's (Univ. of Minn.) "The Uses of Devotional Literature," in The Journal of Bible and Religion (April, 1954) should prove rich in sources and helpful suggestions.